A

SERMON

PREACHED AT

Broad-Oak,

June 4. 1707.

On OCCASION of the

DEATH

OF

Mrs. Katharine Henry,

RELICT OF

Mr. *Philip Henry.*

Who fell asleep in the LORD,
May 25. 1707. in the 79th Year of her Age.

By her SON.

LONDON:

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A

SERMON

PREACHED

On OCCASION of the

DEATH

OF

Mrs. Patty Henry.

BRITISH MUSEUM

Who fell asleep in the LORD,

By Mr. SOL.

PROV. 31. 28.

Her Children ariſe up and call her Bleſſed.

THIS is Part of the juſt Debt owing to the *Virtuous Woman*, that anſwers the Characters laid down in the foregoing Verſes; and Part of the Reward promis'd and ſecur'd to her by him, who in both Worlds is, and will be *the Rewarder of them that diligently ſeek and ſerve him.*

It is enough indeed, enough to make them truly and eternally Happy, that virtuous People are *bleſſed of God*; that the Lord Jeſus is *raiſed up* in his Goſpel to *bleſs them*, will *riſe up* at the great Day to *call them Bleſſed, come ye Bleſſed of my Father*; of him they are ſure to be bleſſed; *He that ſows Righteouſneſs, has that ſure Reward*; and *thoſe whom he bleſſeth they are bleſſed indeed*; his pronouncing them Happy makes them ſo: This is enough to engage us all to, and encourage us all in the Study and Practice of Virtue and Piety, that the *Praiſe* of it, whether it be *of Men* or no, is *of God*. If Men ſhould be unrighteous, yet God will not, to *forget the Work and Labour of Love*; though Men ſhould put Slights, God will put Honours upon thoſe that *fear his Name*.

Yet (*ex abundanti*) over and above, this is *thrown in* as the Reward of Virtue, that among Men alſo ordinarily it hath its Praiſe; all that are wiſe and good, to be ſure are of God's Mind, and will ſay as he ſaith, and praiſe thoſe whom he praiſeth; and even in the Conſciences of others too, it is many Times powerfully made manifeſt. *If there be any Virtue* (ſaith the Apoſtle) *if there be any Praiſe*, which intimates that *Virtue* is a *Praiſe*, not only Praiſe worthy and the real Praiſe of thoſe who wear that Crown, but is attended with the Praiſes of others, who praiſe it, and praiſe God for it. What is Heaven but *Holineſs in Honour*; Grace crowned with Glory? Shining in the Perfe- Phil. 4. 8.

Perfection of Luſtre to the bleſſed Inhabitants of the upper World; and ſuch Praiſe as a dark and weak Capacity is able to give in this diſtant and imperfect State is made likewiſe to attend Virtue, and is one of the preſent Recompences of Obedience in Obedience. *In keeping of them there is this great Reward.*

It follows here *v.*30. *A Woman that feareth the Lord, ſhe ſhall be praiſed*; which is (1.) a Promiſe to thoſe who are virtuous that they ſhall have not only the *Comfort of it* in their own Boſoms living and dying, but the *Credit of it* alſo among their Relations, Friends and Neighbours, of whom they ſhall be had in Honour, both preſent and abſent. (2.) 'Tis a *Precept* to thoſe that are about them, that they give them the Praiſe of it. That of *Solomon* the *Jews* read as a Precept, *Prov.* 10. 7. *Let the Memory of the Juſt be bleſſed*; and therefore when they make mention of any eminent Saint, they add, *ſit Memoria ejus benedicta*, let his Memory be bleſſed. We call the burying of our Dead Friends, the *laſt Office of our Love* to them, but it is *not ſo*, there is a *further* Office of Love owing to them, a Debt to their Memories, which we muſt always be *paying*, and muſt not while we live think our ſelves diſcharged from.

Though we muſt not make the Praiſe of Men our chief End (far be it from us to do ſo.) If we ſeek Honour from Men, we implicitely ſlight that which comes from God, as not ſufficient to reward our Services, and ballance our Loſſes; yet *in Order* and Subordination to the Glory of God, we muſt have an Eye to our Reputation with Men,

Mat. 5. 16. *Let your Light ſo ſhine before Men* in a good Converſation, which is both pleaſing and guiding as the Light, *that they may* not only hear your good Words, but *ſee your good Works, and glorifie you Father which is in Heaven*, from whom *proceeds* every Grace, and *every good and perfect*

Jam. 1. 17. *Gift*, and who therefore is *the Father of* all thoſe *Lights*. Not that they may ſee your good Works and *Glorify you*, you muſt expect to be abaſed and vilify'd, and not ſeek your own Glory, but *ſee your good Works, and glorify your Father*, and that from him all *your* Glory may *reſult* and be *reflected*.

We

We are to value Things as they are *rated* in God's Books, and there we are told that a good Name is better, not only than *precious Ointment*, but than *great Riches*, not only than all the Pleaſures but than all the Profits of this World. A good Name is a *Name for good Things with God and good People*; and this is therefore to be valued, deſired, and purſued, becauſe it is an Honour to Religion, gives Occaſion for the Thankſgivings of many to God, 'tis an Advantage to us in ſerving God and our Generation; and when we are gone will be an Encouragment to thoſe that ſhall come after us, to keep cloſe to the Ways of God and Godlineſs. And therefore *whatſoever Things are honeſt and lovely, amiable and of good Report*, let us *think of thoſe Things* and abound in them. Eccl. 7. 1. Prov. 22. 1.

The Praiſe which particularly attends the virtuous Woman, is here deſcribed to come among others from her own Children, *her Children ſhall ariſe up and call her bleſſed.* This virtuous Woman then is not a Recluſe, one ſhut up and cut off from the Buſineſs of this Life, and the Affairs of a Family, under Pretence of Devotion, and Separation to God; the Church of *Rome* makes ſuch only their *Religious*, as they call them, and celebrates their Sanctity who *abandon* the Relations they have, and *abjure* thoſe they might have, as if none but they *enter'd into Religion* and profeſs'd it. But the Scripture Canon gives other Meaſures by which to judge of Religion, and other Rules by which to ſteer in it than their Canons do; *I will* (ſaith the Apoſtle) *that they marry, bring up Children, guide the Houſe, and give no Occaſion to the Enemy to ſpeak reproachfully*, as they do who under Pretence of *overcoming* the World, *over-run it*; And they that in theſe Things faithfully ſerve God and their Generation, not only give no Occaſion to the Enemy to *ſpeak reproachfully* of them, but give Occaſion to all to ſpeak honourably of them, and among the reſt, *their Children ſhall riſe up and call them bleſſed.* 1 Tim. 5. 14.

1. 'Tis here implied, that it is a great Comfort to thoſe who are good themſelves, to ſee *their Children riſing up*, riſen up. Many good People are taken away and ſee their Children but juſt *come into the World*, putting forth like Flowers, when they that ſhould have nurs'd them up are removed from them, leave them in the Cradle, or leave them (as we ſay)

to

to the wide World; this occasions them some sad Thoughts upon their Death-beds, and if other Difficulties be got over yet this makes them loth to die; but in that Case 'tis a Comfort that the Fatherless, Motherless Children may be, must be left with one that will preserve them, and who has many a Time remarkably owned and blessed the Orphans, and proved himself the best of Guardians; *he is the*

Psal. 10. 14. *Helper of the Fatherless* that *commit themselves to him.*

But if God prolong the Days of his People in the Land he has given them, so that they live to see their Children grow up, and applying themselves to the Service of God in their Generation, likely to honour God in their Day, as the Parents did in theirs. 'Tis very comfortable, and makes it easier to them when they are call'd, to bid farewel to this World, and very comfortable to think that their Children will be praising God on Earth, when they are praising him in Heaven. You that are Parents who see your Children *rise up*, and bidding fair for Usefulness on this Earth, and Happiness in a better Place, bless God for it; look upon it as one of the Comforts of the lengthning out of your Life, that as you your selves through Grace grow riper for Heaven, so you live to see your Children by the Influence of the same Grace setting their Faces thitherward. This may encourage you to say, *Now let thy Servant depart in Peace.*

When Godly Parents are removed by Death, and the Place they adorn'd and fill'd up must know them no more, 'tis a very happy Thing and bodes well to the Land, to the Age to the next Age if their Children *rise up* in their Room, a Generation of humble holy serious Christians, Followers of them who through Faith and Patience inherit the Promises. It is very threatning, and an ill Omen to the Publick, when (as *Moses* saith to the two Tribes and a half, *Num.* 32. 14.) a *Generation of sinful Men riseth up* in the Room of their sinful Parents, to fill up the Measure of their Iniquity, and *augment yet the fierce Anger of the Lord*: But on the contrary, it is comfortable to those who are concerned for the Honour of Christ and the Prosperity of his Church, to see a Generation of Godly People *rising up* in the Room of their Godly Predecessors, to bear up the Name of Christ in his Truths, Ordinances and Laws, and to be to him for a Name, and a Praise

and

nd a Glory, *a Seed to ſerve him*, and the Intereſts of his Kingdom among Men, which ſhall be *accounted unto him for Generation*; when it may be ſaid as it is of the Church, ſal. 45. 16. *Inſtead of the Fathers ſhall be the Children.* 'Tis for the Honour of God's Promiſes concerning the *Seed of be Upright*, and of his Covenant with them; 'tis for the Credit of good Education, and an Anſwer to many Prayers, when e Children of Religious Families are Religious, when the Enil is preſerved, and Piety becomes an *Heir-born to a Houſe*; t if it ſhould be interrupted, or cut off in particular Famies, we may with Comfort aſſure ourſelves that the ſacred ine ſhall be as long as the utmoſt Line of Time: *Children all riſe up* to bleſs the Lord, if not our Children; though ere be a Degeneracy in ſome Families, we hope there ſhall an Improvement in others to ballance it: So that in every ge the Son of *David* ſhall not want thoſe that will be his itneſſes, though not always alike numerous, or alike conſpiious, yet *one Generation ſhall certainly praiſe his Works to another, Children* ſhall be *created* (rather than fail) to *praiſe the ord*, Children raiſed up out of Stones to *Abraham*, even out the Stones of *Jeruſalem* to cry *Hoſanna*: The Promiſe is re, 'tis inviolable, 'tis what we may depend upon, that the ame of Chriſt ſhall endure for ever (whether in our Famies or no we cannot tell, but ſome where it ſhall) and his hrone as the Days of Heaven; ſo that as long as the World nds, there ſhall be a People in it in one Place or other that all fear God, and work Righteouſneſs and be accepted of m. Let God alone to ſecure his own Intereſt, do his own ork, and fulfil his own Counſels; when the myſtical Body compleated then cometh the End.

Her Children ſhall riſe up. We will ſuppoſe the virtuous oman deſcribed here to have finiſhed her Courſe, and then *Children riſe up*, i. e. *ſtir up themſelves* with ſo much the ore Vigour and Zeal to purſue the ſame Courſe, and do ſo uch the more and better Service to God and their Generaon. *Note*, The *dying* of old Chriſtians ſhould be the *quickng* of young ones. When our Godly Parents are removed, d an End put to their Uſefulneſs, 'tis Time for us to *riſe up*, put forth ourſelves with ſo much the more Livelineſs and eſolution in ſerving Chriſt and ſtriving againſt Sin, that we ay do ſomething towards making up the Breach and re-

pairing the Loſs. When good People are removed, it's Tim for thoſe that are left behind to *ſtir up themſelves*, and con trive what they ſhall do more for God, that thoſe that ar gone may be the *leſs miſs'd*; to apply themſelves with a dou ble Diligence to all the Services of Religion, that though there be fewer Hands, there may not be le

Joſ. 1. 2. Work done. *Moſes my Servant is dead* (ſaith God *Now therefore Joſhua ariſe*; ſuch and ſuch good Chriſtians ar dead that prayed much, and did much good, *now therefore l us ariſe* that are left behind, and take ſo much the mo Care and Pains in Religion, that though there be fewer praying teaching, giving People, yet there may be no leſs praying, n leſs teaching and exhorting one another, and no leſs Good don

Holy *Job* ſpeaking of his own Afflictions, and ap

Job 17. 8. proaching Death ſaith, *upright Men ſhall be aſtoni at this*, aſtonied to ſee ſuch a uſeful Man as *Jo* remov'd in the midſt of his Uſefulneſs, and many ſuch *aſt niſhing* Breaches have been made upon us; *aſtonied* to ſee tho ſoon remov'd, that could be ill ſpared; ſometimes the *Su goes down at Noon*, and no marvel if at that we ſtand *aſt nied*, and know not what to make of ſuch Diſpenſations; th Flowers are plucked up, while the Weeds are left to grow But ſhall we then ſuccumb and ſit ſtill in the Aſtoniſhment, ſha we lie down and deſpair of keeping up the Work of God By no Means, *The Innocent ſhall ſtir up himſelf againſt t Hypocrite*, and reſolve to make his Part good with him; ſha neither deſert the Cauſe, nor deſpair of Succeſs, but exe himſelf ſo much the more for the Glory of God, that Religion righteous Cauſe may not ſink for want of Hands to bear it u

2. The *Children* of the virtuous Woman that *riſe up* ſha *call her Bleſſed*. It is *her Honour* that ſhe ſhall be *praiſed* b *them*, by them that were beſt acquainted with her, and mo indebted to her; it is their Duty to praiſe her in Return all the Care ſhe has taken of them, the Pains ſhe has take with them, and the Pleaſure ſhe has taken in them, *give h of the Fruit of her Hands*, ſo the Honours paid her by he Children are, and *let her own Works*, thoſe ſhe bore, thoſe ſh nurſed, thoſe ſhe taught, *praiſe her in the Gates.*

That this Place has lately parted with a virtuous Woma I believe you will all own; one that was here a piou prudent, generous, charitable Houſe-keeper about Thre

ſcore Years; born here, and that here ſpent almoſt all her Days, and here ended them in a good old Age, with a great deal of Holy Security and Serenity of Mind: One of whom it might be ſaid as it was of *Ruth*, all the Children of my People do *know that ſhe was a virtuous Woman.* You have been told it from this Place already, and have been ſtirr'd up (God grant the Excitement may not be in vain) to *follow her* and others, who are gone before us to the better Country, *Heb.* 6. 12. Ruth 3. 11.

But *we alſo muſt bear Record*, and we may do it with the more Aſſurance, becauſe you know that our Record is true; nor can we be ſuſpected of Partiality herein, but might rather be charged with Injuſtice and Ingratitude ſhould we neglect to pay this Debt. You then will witneſs for us in this Matter, that now the virtuous Woman is gone to receive the Reward of her Virtue in a better State; her Children, thoſe of them that are *left behind*, riſe up and *call her Bleſſed*, while thoſe of them that are *gone before*, are Sharers with her in her Bleſſedneſs. It is a Comfort to us, and we reckon it a great Inſtance of the diſtinguiſhing Mercy and Favour of our God, that we are the Children of thoſe whom we have Reaſon to call *Bleſſed*: The greateſt Honour that ſome Children can do to their Parents is only like *Shem* and *Japhet* to conceal their Shame, and caſt a Mantle over their Follies; but bleſſed be God we need not that. Nay, we may go further than the Daughters of *Zelophehad* did in the Account they gave of *their* Father, of whom they could ſay that he had not been any of the Plagues of his Generation, *Num.* 27. 3. we can ſay more than that of our Parents, that they were not only Bleſſings to their Family, but Bleſſings to the Country, Bleſſings to the Age in which they lived, and for this their Children ſhall riſe up and *call them Bleſſed.* 3 Joh. 12.

Doct. That *the Children of Virtuous and Godly Parents, ought to riſe up when they are gone and call them Bleſſed.*

Here I ſhall Endeavour to ſhew,

1. What is the Character of thoſe Parents to whom this Honour is due from their Children.

2. What is the Duty of the Children, that they may in a right Manner diſcharge this Debt to the Memory of their good Parents.

For the Firſt, What muſt the Parents be, that their Children when they are gone may *call them Bleſſed*: If the Parents be Atheiſtical and Profane, Drunkards and Unclean, Swearers and Sabbath-Breakers, and Scoffers at Religion, or if they be meer Carnal Worldlings, if Covetous and Contentious, Deceitful and Oppreſſive, the Children have no Reaſon to *call them Bleſſed*; If the *Way* of the Parents be *their Folly*, let not their *Poſterity approve their Sayings*, Pſal. 49. 13. nor like a *vain Converſation* ever the better for its being *received by Tradition from their Fathers*: They who train up their Children in Ungodlineſs and Immorality, in Prejudices againſt Religion, and Enmity to the ſerious Profeſſors of it, and ſo help to ruin them, the Day may come when their Children will *riſe up* in Judment againſt them and call them *Curſed*: But ſuch Black Inſtances make ours ſhine the brighter.

Her Children! Whoſe? Why, the Children of the *virtuous Woman* here deſcribed; *her Husband he praiſeth her*, for his Heart *ſafely truſts in her*, and that gives her no ſmall Commendation, yet that is not all, he takes all Occaſions to ſpeak well of her: The Children they do the ſame, and both concur in the Matter of the Praiſe. Now let us briefly enquire after ſome of the Characters of thoſe, whoſe Children muſt *riſe up and call them Bleſſed*; and this Enquiry, I intend not only for a juſt Encomium of her that's gone, and indeed of both our Parents, but for Inſtruction to my ſelf and others of you that are Parents. Let us learn ſo to *qualifie our ſelves* by the Grace of God, and ſo to *carry our ſelves*, that our Children may *riſe up and call us Bleſſed*: As Children ſhould be afraid of looſing their Parents *good Wiſhes*, ſo Parents ſhould be afraid of doing any Thing juſtly to loſe their Childrens *good Word and good Will*.

Now for the drawing of the Character of thoſe whoſe Children ſhall call them Bleſſed, I ſhall look but little further than the two Verſes before the Text, and the two Verſes after it; and there we ſhall find that ſuch as are *Wiſe* and ſuch as are *Kind*, ſuch as are *Induſtrious* and ſuch as are *Charitable*, ſuch as are *Virtuous* and ſuch as are truly *Pious* and *Religious*, their

their Children ſhall *riſe up and call them Bleſſed*; ſuch by the Grace of God our Parents were, may the ſame Grace make us ſuch.

1. Thoſe that are *truly Wiſe* deſerve Praiſe: And this is Part of the Character of the virtuous Woman here, that ſhe *opens her Mouth with Wiſdom*, v. 26. ſhe is not doom'd, nor hath ſhe doom'd herſelf to *perpetual Silence*, but what ſhe doth ſay, Wiſdom has the dictating of it, and it turns to her Praiſe. Wiſdom not only *makes the Face to ſhine* for the preſent, but leaves a good Report to ſucceeding Generations, like the After-Beams of the Sun when he is ſet, ſurrounded with which he lies down in Honour.

If we be wiſe, we ſhall not only be *wiſe for our ſelves*, but wiſe alſo for our Children, and for their Good, eſpecially if we *open our Mouth with Wiſdom*, and ſo inſtil into their Minds what they will afterwards have uſe for; if we know when to ſpeak, and what, and how; if we ſpeak calmly and conſiderately; if our Heart Study to anſwer; if our Lips bring forth Wiſdom out of a good Treaſure of it in the Heart; if we put away all that fooliſh Talking which corrupts good Manners, and debaucheth the Minds, eſpecially of young People, and *keep our Mouth as with a Bridle* at all Times, particularly when our Children are before us, they will have Reaſon to *call us Bleſſed* for ſetting them an Example of the good Government of the Tongue. Children learn to ſpeak from their Parents and Nurſes, let them from us learn to ſpeak well, and not to mix the *Language of Aſhdod* with the *Jews Language*. We have the bending of the Bough when it is yet young and tender, let us be wiſe in managing it, that we may ſet it right. We know how long a Word from a Parent to a Child, that is juſt coming to Years of Underſtanding will be remember'd; I know it by Experience; what the Veſſel is then ſeaſon'd with, it will retain the Savour of; let us then open our Mouths with Wiſdom, that our Lips if they do not *feed many*, yet at leaſt may feed our own Children *with Wiſdom and Underſtanding*.

Some of you will ſay, that you have now loſt (I am ſure I have loſt) a very diſcreet and prudent Counſellor, that not only order'd her own Affairs with Wiſdom, but knew very well how to adviſe others, and was many a Time *Eyes to the Blind*; one that was very well vers'd in *Solomon*'s Proverbs,

and the Rules of Wiſdom which may be fetch'd from thence for the Conduct of humane Life, and knew how to apply them, and to *uſe Knowledge aright*. Let us in like Manner ſtock our ſelves with the Principles of Wiſdom, govern our ſelves by the Rules of Wiſdom, ſubmit our ſelves to the Laws of Wiſdom, and be ready on all Occaſions to ſpeak pertinently and to the Purpoſe, that *opening our Mouths with Wiſdom*, our Children may ſuck it in when they are young, and ſhew it forth when they are old, and then they will have Reaſon to riſe up and *call us Bleſſed*.

2. Thoſe that are *truly kind* deſerve this Honour. I ſay *truly kind*, for many are very *fond*, as *David* of *Adonijah*, but are therein really *unkind*; thoſe are truly kind that are *wiſely* ſo, that are tender of their Childrens Comfort, but not indulgent of their Childrens Follies. That alſo is the Character of the virtuous Woman here, that *in her Tongue is the Law of Kindneſs*, not the Humour of Kindneſs, or the Pang of it, but *the Law* of it, ſuch Kindneſs as *receives Law* from Wiſdom, and gives Law to the whole Converſation. Thoſe Parents that have this Law in their Tongues, in their Hearts, and are always under the Commands and Regulations of it, gain their Childrens Love, and are intit'led to their good Word; thoſe Parents who make Conſcience of that Command, which we have more than once among the Laws of Chriſt, *Parents provoke not your Children to Wrath*, by Haughtineſs and Moroſeneſs, and keeping them at an unreaſonable Diſtance, by conſtant Chiding, and ſevere Correction *leſt they be diſcourag'd*: But who are *gentle towards them*, as becomes Parents towards thoſe that are Parts of themſelves, and that derive their Follies from them; who reprove with the Meekneſs of Wiſdom, reſtrain with Reaſon and a due Conſideration of all Circumſtances, counſel and admoniſh with Compaſſion and Affection, and rule with a ſteddy gentle Hand, ſuch Parents as theſe the Children will riſe up and call Bleſſed.

And for this, I am ſure we have Reaſon to *call our Parents Bleſſ'd* never were any more under the Government of the Law of Kindneſs, Kindneſs particularly to their Children than they were. To be kindly affectioned is of *good Report with all Men*, recommends Religion as that which ſoftens and ſweetens Mens Tempers, fits them for all Relations, and

makes

makes them the Joy of all the Societies they are Members of, by this among other Things, they *obtained a good Report.*

Would we then be called Bleſſed, let us ſtudy the *Art of obliging*, and not only be *pitiful*, but be *courteous*; pitiful to the Miſerable, courteous to all; let us be governed at all Times by that Wiſdom from above, which is *gentle and eaſie to be entreated*, let our Paſſions be always under the Check and Conduct of Religion and right Reaſon; let all Bitterneſs, and Frowardneſs, and Peeviſhneſs be put far away from us, and every Thing that's ſour and ſupercilious; let us not be like *Nabal*, whoſe Character it was, that he was *ſuch a Son of Belial, that a Man could not ſpeak to him*; they that are ſo, *trouble their own Houſes*: But let us ſtudy how to put a due Reſpect upon all, and particularly to convince our Children that we love them, and ſeek their Good; let the Law of Love rule in our Hearts, and the Law of Kindneſs in our Tongues, and let us ſtudy to make our ſelves and all about us eaſie, always eaſie, be pleaſing, be pleas'd, then ſhall our Children *riſe up and call us Bleſſed.* Jam. 3. 17.

3. Thoſe that are *Induſtrious* and *Careful* deſerve this Honour. This is the Character of the virtuous Woman here, *v.* 27. That ſhe *looketh well to the Ways of her Houſhold*, and moſt of the Characters given of her in the Verſes before fall under this Head, where ſhe is commended for her Diligence and Conſideration, in the Management of her Houſe and the Affairs of it, which is *her particular Calling*, and that in which ſhe is to *abide with God*. 'Tis not made her Praiſe that ſhe ſpends her Time in Reading and Contemplation, no nor that ſhe ſpends all her Time in Devotion neither, though ſhe has her ſtated Times for that. But that ſhe *looks well to the Ways of her Houſhold*, appointing them their Portion of Meat, and Work too in due Seaſon, has her Eye upon all under her Charge, to ſee that they both *do* and *have* what is fit. 'Tis required from Wives that they *guide the Houſe*, and they have need of Wiſdom to do it well. 1 Tim. 5. 14 That's their Place, their Poſt, *Man goes forth to his Work and to his Labour*, but the Woman ſtays at Home to hers: *Where is Sarah thy Wife? Behold in the Tent*, where ſhould ſhe be elſe? The virtuous Woman is a good Houſe-

keeper; one that in managing the Affairs of the Houſe, prudently avoids both the Extreams of undue *Spairing*, and undue *Spending*; that doth not on one Hand over-work her Houſhold, aud yet on the other Hand, ſuffers them not to miſſpend their Time and neglect their Buſineſs; that orders every Thing to its proper Time and Place, and yet is not over nice or troubleſomly Curious: That is neither anxiouſly careful with that Fear which has Torment and Amazement, nor yet careleſs and thoughtleſs of the Morrow. This is the wiſe Woman that *buildeth her Houſe*, while the Fooliſh
Prov. 14. 1. by neglecting it, doth in Effect *pull it down with her Hands*, and let it go to Wreck and Ruin. This is ſhe that knows and obſerves a due Proportion between *laying up* for her Children, and *laying out* upon them, ſo as that neither unduly exclude or intrench upon the other, but both according to their Place. Such a Mother in *Iſrael* hath this Place now loſt, that provided well for her Houſhold with a great deal of Eaſe and Order, and looked well to all the Ways of it, and anſwered all the Characters of the virtuous Woman here deſcribed; and if her Children that reap ſo much Benefit by her good Example, and the good Education ſhe gave them do not call her Bleſſed, let every Body call them *ungrateful*, and you can call them no worſe.

And let all Parents thus merit their Childrens Reſpects, by conſulting the Proſperity of their Family, and providing for them Food convenient, both *for the preſent* and *for hereafter*, ſo as that *there may be an Equality* as far as humane Prudence in Dependance upon God's Providence can order: If all be *laid out* and none *laid by*, they *muſt afterwards come down*, and that will be a Temptation one Way; if all be *laid by* and none be *laid out*, they will afterwards *riſe*, and that will be a Temptation another Way. It is neither the Wiſdom nor the Kindneſs of Parents to their Children, to make it all their Care and Buſineſs either to hoard for them, we have *ſeen Riches kept for the Owners thereof to there Hurt*, or on the other Hand, to ſet them off with Advantage to the World, by their making a Shew, that likewiſe has been of fatal Conſequence to many, but to give them an Education according to their Rank, to do all they can to fit them for Buſineſs, for the Service of God, and their Generation according to the Will of God, to give them good Inſtructions and good Examples

ples of Humility, Induſtry, Beneficence, and Honeſty, put up good Prayers for them, and with them: And this hat Care of Children for which we muſt *riſe up and call Parents Bleſſed.*

4. Thoſe that are *Charitable*, and *do good in their Places*, worthy of this Praiſe; and this is here made Part of Character of the virtuous Woman, *v.* 20. *She ſtretch- forth her Hand to the Poor, yea, ſhe reacheth forth her ds to the Needy.* Her Prudence and Diligence find out *Poor* and *Needy*, the proper Objects of her Charity, and leaves not the Diſtribution of her Alms with others, as he thought it below her, but *with her own Hands* relieves ſuccours the Neceſſitous; her Charity is extenſive to e at a Diſtance, intimated in the *ſtretching forth of Hand* to them; it alſo intimates, that ſhe doth it Chear- and heartily, with a willing Mind, and not gruding- *drawing out her Soul* firſt to the Hungry, then *reaching out her Hand* to them. Iſa. 58. 10.

hoſe who do this, ſet their Children a good Example, g before them in good Works; they likewiſe leave n, if not a *great*, yet a *good* Inheritance, which will be t and ſure to them; and though they may leave them uch the leſs of this World's Goods, yet they will leave ſo much the more of the Bleſſing of God, which *s Rich and adds no Sorrow.* He that diſperſeth and to the Poor, has not only a *Righteouſneſs which endureth ver*, but *Wealth and Riches* alſo *ſhall be in Houſe*, with which his Poſterity ſhall be Pſ. 112. 2, 3, 9. *d.* What is ſo laid out is Bread caſt upon Waters, which will be found again after many Days; ood Seed ſown in good Soil which will come up again a great Increaſe, 'tis put out to the beſt Intereſt, and the beſt Security, for 'tis *lent to the Lord*, and ſhall inly be repay'd more than a Thouſand Fold. This is ner Thing for which we have Reaſon to riſe up and ur Parents Bleſſed, for they were *rich in good Works*, u very well know, yet without Noiſe or Oſtentation. *Loins of the Poor bleſſed them*, and therefore we ſhould ncurrence with the *Bleſſing of him that was ready to*

And

And let us in like manner recommend our ſelves to tho
we ſhall leave behind, as *Dorcas* who was celebrated
the *Alms-Deeds which ſhe did*, not which ſhe
Act. 9. 36. others upon doing, or which ſhe purpoſed her
after, or which ſhe would do by her W
no, but which ſhe *did* herſelf out of her own Eſta
making her own Hands her Executors. *To do good and*
communicate, let us never *forget*, for *with ſuch Sacrifi*
both *God* and Man *is well-pleaſed*.

5. Thoſe that are *Virtuous*, their Children ſhall *riſe*
and call them Bleſſed, eſpecially thoſe that *excel in Virtue*,
it follows here, v. 28. *Many Daughters have done virtuou*
but thou excelleſt them all. Thoſe we call *Virtuous* that
Sober and Temperate, Juſt and Righteous in their Conv
ſation, Conſcientious in all they ſay and do, in all th
deſign and endeavour, fair and honeſt in all their D
lings, that have no Blot cleaving to their Hands, or
their Hearts; that have been exemplary for that *Integ*
and Uprightneſs which *doth become* Chriſtians, and
preſerve them, and ſtudy in every Thing to conform
the Laws of Natural Religion, which are not repea
but confirmed and improved by our Chriſtianity. De
tion towards God without Juſtice and Sobriety, Me
neſs and Compaſſion towards Men, comes far ſhor
that Univerſal Righteouſneſs, which is requiſite to
Acceptance with God, Hands lifted up will not reach H
ven unleſs they be *pure Hands*, and *lifted up without W*
and Contention.

Virtue may be taken more ſtrictly for Vigour, and B
neſs, and Reſolution in that which is good; Courage
Spirit in doing our Duty, in facing Difficulties, gi
Reproofs, bearing Reproaches, improving Opportuni
and preſſing forwards towards Perfection. The Virt
are thoſe who are lively and chearful in Religion,
ſing in its Ways, and are *fervent in Spirit ſerving the L*
and in this Senſe, ſhe was a virtuous Woman whom
have now loſt.

Now where there is *Virtue* there is *Praiſe*,
Phil. 4. 8. is that which ought to be praiſed, that for whic
Children muſt riſe up and call the Parents *B*

cially thoſe who *excelled in Virtue*, as ours did. Thoſe who e only made a Profeſſion of Religion, but have reſted in the ws and Formalities of Devotion, while their Lives and verſations have been diſagreeable, little Reaſon will ei- their Children or their Friends have to *call them Bleſſed*, he Name of God and his Doctrine is evil ſpoken of ugh them; but thoſe who beautifie their Profeſſion hat which is *Lovely* and of *good Report*, who thereby g Honour to their Families, and ſet them a good mple, their Children who ſhall be bleſſed for their Sakes, t *riſe up and call them Bleſſed*.

Thoſe that are *Pious* and *Religious* towards God are tled to this Honour, *v.* 30. a *Woman that feareth the , ſhe ſhall be praiſed*. Moral Virtue is a bleſſed Thing, t will not make us bleſſed without ſerious Godlineſs: Righteouſneſs towards Men is an eſſential Branch of true gion, ſo Religion towards God is an eſſential Branch of erſal Righteouſneſs. 'Tis the *Fear of God* that crowns the racter of this virtuous Woman, without which, all the was of ſmall Account. Thoſe that hereby *honour God ill honour*, and will have us to Honour.

Thoſe that keep up a holy Awe and Reverence of God n their Minds, that ſet him always before them, and e their Eyes ever towards him, that have a Regard to Authority over them, and with an Eye to that, ſubmit nſelves both to his Precepts and to his Providence, make Conſcience of their Duty to him, and are afraid offending him, that devote themſelves to his Praiſe, and e it the Buſineſs of their Lives to glorify him, as greateſt and beſt of Beings, and Evidence it in all the ances of a ſteddy, uniform, and undiſſembled Devotion. Thoſe that make Conſcience of Prayer in Secret and in r Families, make a Buſineſs of it, and take a Pleaſure t; that Delight in the Holy Word of God, and make eir Meditation Day and Night; that converſe much n it, and converſe with others out of it; that call the bath of the Lord *Holy* and *Honourable*, and honour God hat Day; that call his Courts amiable, and deſire to *ll in his Houſe*, where they may be *ſtill praiſing him*; thus do the Work of Heaven, while they are here on Earth;

Earth; that live a Life of Communion with God, Co formity to him and Complacency in him; that have ſuch holy Dread of God and of his Wrath, as drives them Chriſt and his Mediation, without which theirs no ſtandi before the Juſt and Holy God; thoſe that in their who Converſation exemplify the Fear of God dwelling a ruling in their Hearts.

Thoſe that not only by ſuch a good Example as thi but by their prudent and pious Inſtructions *tea* their *Children*, alſo *the Fear of the Lord*, tra them up in the Ways of *Pure Religion*, under the Condu of the Principles of Catholick Chriſtianity, not biaſs'd to Party, nor ſowr'd with Animoſity, and uncharitable Pr judices, and in Subjection to that *Kingdom of God* which *not Meat and Drink*, but *Righteouſneſs, and Peace, and J in the Holy Ghoſt*. They that do thus as they are *accepte of God*. So they ſhall be *approved of Men*, and their Chil dren in a particular Manner have Reaſon to riſe up an call them Bleſſed; and ſuch you know the Parents wer whom we are this Day calling ſo. Pſal. 34. 11.

And let this engage all that are Parents to do likewiſe: Liv in the Fear of God, be in that Fear every Day, and all th Day long. Bring up your Children in that Fear, look up on true Devotion to be true Wiſdom; and do all you can t preſerve the Entail of it in your Families, that your Chil dren may be praiſing God for you on Earth, when you ar gone to Heaven, and you and they may be for ever callin one another Bleſſed.

For the Second, What is *the Duty of Children*, that they may diſcharge this Debt, which they owe to the Memor of their good Parents: How muſt we perform this Ser vice to thoſe who have recommended themſelves by thoſe Characters. I ſhall open this in Six Things.

1. We ought always to *maintain a grateful Remembrance*, and take all Occaſions to *make an honourable mention* o our Godly Parents. We cannot keep them from the Grave but we may keep them from the *Land of Forgetfulneſs*; le their Memories live with us, when they are dead, live while we live, and be tranſmitted to thoſe we leave behind; let them always be dear and precious to us, and being dead

let

them be like *Abel*, yet *ſpoken of*. Some think *ban*'s Teraphim, were the Effigies of his An- Heb. 11. 4.
tors, which therefore he would by no Means t with; let the Remembrance of them be preſerved in r Minds, and then we have the beſt Pictures of them, l ſuch as we cannot be robb'd of. This is Part of the ty requir'd by the Fifth Commandment (which is the ſt Commandment with Promiſe) *Honour thy Father and Mother*, honour their Memories when they are gone. This we ought to do in Gratitude for all their Kindneſs us, both as Parents, and as Godly Parents: Their Kind- s to our Bodies and our Souls.

(1.) As *Parents*, they took Care of our Natural Life, l preſerved that Lamp from being extinguiſhed when it s Firſt lighted, and a little Thing would have blown out: *Why did we not die from the Womb, why did we not e up the Ghoſt when we came out of the Belly?* 'Twas be- ſe the *Knees prevented us*, and the *Breaſts that we ſuck- k.* That tender, that *earneſt Care* which the God of ture put into the Hearts of our Parents concerning us, en we were in the helpleſs State of Innocency, the Pains y took with us when we were unable to do any Thing our ſelves, and perhaps froward with thoſe that did any ing about us, is what we can never make a ſufficient Re- n for either to them while they live, or to their Me- ry when they are gone. The great Favours d beſtowed upon his People *Iſrael*, are repre- Ezek. 16.
ted by the compaſſionate Relief given to an fant, which intimates that that's a Kindneſs never to be gotten.

(2.) As *Godly* Parents, and upon this Account much more, ought to do Honour to their Names, and their Memory ould be doubly precious to us; remembring that in the nſe St. *Paul* writes it to *Philemon*, we *owe unto m, even our own Souls alſo*, under God. What Phil. 19.
ould we have been that were *born like the wild Aſſes Colt*, that brought into the World with us ſo much Sin, d Folly, and Corruption if we had not had good Parents, no took early Care to the utmoſt of their Power, to rm us to that which is good? What ſhould we have been

been if we had not been catechized, and inſtructed in t
Principles of Religion, which we ſuck'd in with our Mi
if we had not been reſtrained from Sin, and the ſpringi
up of the Root of Bitterneſs checked betimes. And if
had not been directed and quickened in the Way of
Duty, and told plainly, *this is the Way walk in it.* N
withſtanding all the Advantages of our Education, 'tis
enough with us, and we have Reaſon to complain of
Ignorances and Miſtakes, our Defects in our Duty, a
our Pronneſs to Sin: But how much worſe would it ha
been with us, if we had never had thoſe Advantages. P
haps we ſhould never have learned to pray, if our go
Parents had not taught us when we were young, a
trained us up to it; ſhould never have been acquaint
with the Word of God, if they had not made us
quainted with it, and taken Care that from *our Childh*
we ſhould know the Holy Scriptures, as *Timothy* did, w
being ſo converſant with the Scriptures when he wa
Child, when he *became a Man*, a *Man of God*, was by th
Means throughly furniſhed for every good Word a
Work, and if we by the ſame Means be not ſo in ſo
Meaſure, it is our own Fault, they did their Part.

Bleſſed were they of the Lord that took Pity on us
our Folly, and taught us the good Knowledge of the Lo
of the Lord Jeſus, and led us into an Acquaintance wi
Jeſus Chriſt, and him crucified, ſhewed us the Differen
between Good and Evil, that we might *abhor that which*
Evil, and *cleave to that which is Good*; reaſoned with
many a Time about our Souls and another World, ſet b
fore us Life and Death, the Bleſſing and the Curſe, follow
us with Precept upon Precept, and Line upon Line, dea
with us as *reaſonable Creatures*, ſhewing us what a ration
Thing Religion is, and ſo *drawing us with the Cords of*
Man, but dealt with us according to the Capacities of o
Childhood, teaching us the Things of God as we were ab
to bear them, with Tenderneſs and a gentle Conduct, an
ſo *drawing us with the Bonds of Love*; this is what we ough
always to retain the Remembrance of, not only for our ow
Benefit, but for their Honour.

Bleſſe

Bleſſed were they of the Lord who followed the good nſtructions they gave us with conſtant and earneſt Prayers o God for us Night and Day; having preſented us to Chriſt in our Baptiſm, purſuant thereunto they oft pre-nted us to him in their Addreſſes to the Throne of Grace, nd pleaded our Baptiſm: A good Stock of Prayers they aid up for us, which we hope are upon the File in Heaven, nd, that we and ours after us ſhall reap the Benefit of hem, for it is true of Prayer what we ſay of Winter, that never rots in the Skies. Such Parents as theſe ought not be forgotten, but to be daily remembred, and ſpoken of ith reſpect, who daily remembred us, and whoſe Prayers ke *Cornelius*'s, came up before God for a Memorial.

2. We ought to *give God Thanks for them*, and that's e beſt Way of calling them *Bleſſed*, bleſſing God for em, and for the Benefit we had by them. They were emſelves, and were to us what the free Grace of God made em, and no more; and therefore that Grace muſt have l the Glory. Whatever is bleſſed to us, we muſt bleſs od for, for he it is that bleſſeth it, and ſo maketh it a leſſing; he is the Author and Fountain of all that which worthy to be praiſed, and therefore in him as the Centre, l the Lines of Praiſe muſt meet. All is of him, and erefore all muſt be to him; we are not to pray to God r the Dead, but we are to praiſe God for them.

Let us then who had godly Parents, look far back in our hankſgivings and bleſs God.

(1.) For *his Grace in them*, which carried them on with omfort, and enabled them to finiſh their Courſe with y: Now we have *ſeen the End of their Converſation*, and ith what a holy Security and Serenity of Mind they put f the Body, and removed to the World of Spirits, we ve Reaſon to give Glory to him who was the *Author and niſher of their Faith*; who led them on in their Way, and re them as *upon Eagles Wings*, till he had brought them fely and comfortably to their Journies End, to that bleſſed ate where they receive the End of their Faith and Hope, ven the Salvation of their Souls.

We

We have Reaſon to bleſs God for her that's now removed, who bid Farewel to the World ſo very chearfully ſaid, ſhe had had enough of it, and longed to be with Chriſt, would not have her Sickneſs called an Affliction but a welcome Meſſenger to fetch her Home; and ſaid a little before ſhe died, ſhe hoped ſhe knew in ſome Meaſure by Experience, what it is for a Believer to *have Eternal Life abiding in him*; having little Doubt of her future Happineſs: For this ſhe bleſſed God, and ſo ſhould we.

(2.) We muſt bleſs God *for our Benefit by that Grace*. Though they could not give us Grace, no more than they could give us Being. Yet God was pleaſed to make Uſe of them as Inſtruments in his Hand in the Beginning, and carrying on of that good Work. God enabled them to teach us and pray for us, he made them Guides to us, and faithful Monitors, and made their Words to be to us as Goads and Nails. Now *Thanks be to God who put that earneſt Care into their Hearts* for us, even to travel in Birth again tell they hoped they ſaw Chriſt formed in us. Has there been in the Hearts of our Parents, Miniſters, or Friends, an earneſt Care for the Welfare, the Eternal Welfare of our Souls, bleſſed be God that *put it into their Heart*, and made it ſuch a Bleſſing to us. 2 Cor. 8. 16

David thanked God for ſending *Abigail* to meet him and with her Wiſdom to ſtop him from going on in a ſinful Way. Sure we have much more Reaſon then to thank God for our Parents, who directed us into the good and right Way; *bleſſed be God that ſent them*, and *Bleſſed be their Advice*, and *bleſſed be their Memory*.

3. We muſt *own the Goodneſs of that Way of Religion* and ſerious Godlineſs, which they choſe, and wherein they walked even to the End, till they finiſh'd their Courſe. We *call them Bleſſed*, in calling that Bleſſed which they ſo highly valued, and valued themſelves by; in calling Religion's Ways, *Ways of Wiſdom*, and thoſe Ways of Wiſdom, *Ways of Pleaſantneſs*. It is a great Matter to us in the Government of our ſelves, who we call *Bleſſed*, whom we think well of, as in the beſt and moſt de-

ſireable

rable Condition; whoſe *Sayings we approve*, nd with whom we wiſh to take our Lot; even Pſal. 49. 13.
alaam deſir'd to die with the Righteous, and ave *his End* with them, but we muſt think it deſirable *live* with the Righteous, and have *our Way* with them. he Fundamental Error of a Carnal World is, that they *ll the Proud happy whom God reſiſts*, Mal. 3. 15. and *eſs the Covetous whom God abhors*, Pſ. 10. 4. They think orldly People that have abundance of the Wealth, d Mirth, and Gaiety of this World, are the only happy eople; now it is neceſſary that this Miſtake be rectified, the Pſalmiſt rectifies it, *Pſal.* 144. 6. where he owns to be the Sentiment of the moſt, *happy is the People at is in ſuch a Caſe*, that live at eaſe and grow Rich, t pronounceth it his Sentiment that rather, *happy is e People whoſe God is the Lord.* There is then Hopes of ung People, that they will do well, when they call eir Godly Parents Bleſſed, and reckon that though they ade no great Figure in the World, were not dignified ith pompous Titles, did not raiſe Eſtates, nor obtain a ame like the Names of the Great Ones that are in the arth, yet they were *truly Honourable, truly Happy.*

(1.) We muſt reckon that they were *truly Honourable*; nd value our ſelves more upon it that we are a Seed of aints, than if we were a Seed of Nobles: This will uicken us to purſue Honour in the ſame Way in which *ey obtained a good Report*: Though there were thoſe peraps of the Fools in *Iſrael* that might reproach and deiſe them, and ſay all Manner of Evil againſt them for Chriſt's Sake, yet we muſt reckon it was their Honour, nd Honour enough, that they were accepted of God, eſpected and valued by all wiſe and good Men, and perhaps made manifeſt alſo in the Conſciences even of thoſe hat were bad; and even the Reproach of Chriſt was their Praiſe, their Riches, *greater* Heb. 11. 26.
Riches than the Treaſures in Ægypt; 'tis an *Hoour* to be *diſhonour'd* for Chriſt, much more to Act. 5. 41.
e lov'd and eſteem'd for his Sake; they that live and die in Chriſt live and die in Honour: Do we believe this? Let us then but have the ſame Honour our

Godly Parents had, a Name for that which is Good wit
thoſe that are Good, the Honour of doing Good in a lo
and narrow Sphere, and we covet not to *make a fair Sh*
in the Fleſh.

(2.) We muſt reckon that they were *truly Happy*, Ha
py in the Enjoyment of themſelves, and of what Go
had given them in the World; happy in the Quiet an
Repoſe of their own Minds, and happy in the Proſpects
better Things in the better Country. We have Reaſon
ſay, That the Ways of God and Godlineſs in which ou
good Parents walked were good Ways, Ways of Plea
ſantneſs and Peace, that the Yoke of Chriſt is eaſie an
gentle, and very ſweet; they told us many a Time, an
abode by it to the laſt, that they had found the Lor
Jeſus a good Maſter, and his Work good Work, eve
its own Wages, and a preſent great Reward of Obedienc
in Obedience: Let us ſet to our Seal that this is true, an
account that true Holineſs is true Happineſs, for in Hea
ven where there is the Perfection of Happineſs, there wi
be the Perfection of Holineſs; and let us account them
happier in the Love and Favour of God, the Comforts o
the Spirit, the Teſtimony of a good Conſcience, and th
Earneſts of Eternal Life, than if they had had all the De
lights of the Sons and Daughters of Men, and the pecu
liar Treaſure of Kings and Provinces: And let us put in
for the ſame Happineſs by following them as they follow
Chriſt.

4. We ought to be very *ſenſible of our Loſs, when ſuch
Parents are removed from us*: If we call them *Bleſſed*, we
call them *Bleſſings*, and reckon that we were greatly bleſ-
ſed in them while they were continued to us, and there-
fore that now they are removed, the Hand of the Lord
is gone out againſt us, and he is contending with us; it
concerns us therefore to accommodate our ſelves to ſuch
a Providence, to bear the Rod and him that hath appoint-
ed it, to underſtand the Meaning of it, and anſwer its
Intention.

(4.) Wherein we have been in the leaſt defective in
our Duty to our Parents or other Relations, when they
are removed from us, that's a Call to us, a loud Call to

renew

renew our Repentance for it, and to pray for Pardon in the Blood of Chriſt. This is a Time to *bring to Remembrance*, 'tis Sin that provokes God to take our dear Relations from us that were Comforts to us; and therefore when we mourn for Death, we muſt mourn for Sin, for *the Wages of our Sin is their Death.*

(2.) We ought by it to be minded of leaving the World too, for *we are not better than our Fathers*; they are gone, and we are going, drawing after them apace; *thou ſhalt be gathered to thy People* (ſaith God to *Moſes*) *as Aaron thy Brother was gathered*, we muſt leave the World, as our Parents left it; let us therefore learn of them to die, and let their Removal to the Grave help to make it the more familiar to us, and engage us to converſe more with it, that we may get more ready for it.

(3.) Now we want our Parents to pray for us, God calls us to pray ſo much the more for our ſelves and for our Children: Now we want them to inſtruct and adviſe us, we muſt meditate more in the Word of God, that beſt of Counſellors, and keep a ſtricter Guard over our own Hearts and Ways, that thus we may the leſs feel the Loſs of them.

5. We ought to *think much of that happy State to which our Godly Parents are removed.* We muſt *call them Bleſſed*, not only for what they *were*, but for what they *are*; think and ſpeak much of the Bleſſedneſs of that World into which God has now ſent for them from this World of ours. We have a great deal of Reaſon to be confident of this very Thing, that now they are abſent from the Body, they are at Home with the Lord. *Call them Bleſſed* then, Bleſſed indeed, for they are not only at reſt from all their Labours, but are *enter'd into the Joy of their Lord.* In this Senſe it may be ask'd, *Your Fathers, where are they?* (*Zech.* 1. 5.) your Godly Parents, Anceſtors, and Friends that are fallen aſleep in Chriſt, *where are they?* And what a Comfort is it to think where they are; not loſt, not periſhed, not caſt as they ſuſpected concerning *Elijah*, *upon ſome Mountain*, or in *ſome Valley*: No, though we are much in the Dark concerning the Particulars of the State of ſeparate Souls, yet we are ſure in general, that to them to whom to *live*

as Christ, to die will be Gain: *Where are they?* Why, they are where they are perfectly and perpetually Blessed in the immediate Vision and Fruition of God within the Veil; infinitely more happy where *they are*, than where *they were*. *Where are they?* Why, they are in the Mansions of Light and Bliss, that are in our Father's House above, in the New *Jerusalem*, in the Paradise of God, where they *hunger no more, nor thirst any more, neither doth the Sun light on them nor any Heat*: They are in the best Company, employed in the best Work, and enjoying a compleat Satisfaction. *Where are they?* Why they are where there's no Complaints, nothing to interrupt their Communion with God, or cast a damp upon their Spirits: Death has done that for them which Ordinances could not do, has perfectly freed them from that Body of Sin and Death which was here their constant Burthen: and hath set them for ever out of the reach of Satan's Fiery Darts, which were here their Terror: The Spirits of the Just are there *made perfect*, beyond the Perfection of *Adam* in Innocency, for they are immutably confirm'd in it. *Where are they?* Why, they are where they would be in their Centre, in their Element: They are where they have long'd to be, in that blessed State towards which while they were here, they were still reaching forth and pressing forwards. Let us then *rise up and call them Blessed*; for *Blessed*, thrice *Blessed are the Dead which die in the Lord.*

And this will be of Use to us,

(1.) To comfort us in Reference to them now they are gone, for we sorrow not *as those that have no Hope*, blessed be God we do not. *Daughters of Jerusalem weep not for me*, there is no occasion for it: While our Friends are here with us in this Vail of Tears, it is our Duty when they are in Distress *to weep for them*, for therein we *weep with them*, and it is our Duty *to weep with them that weep*, but they need not be wept for upon their own Account, that are not only *not weeping*, but have for ever *taken their Leave* of weeping, and have *all Tears wiped away from their Eyes*. While *one Member suffers*, 'tis fit *all the Members should suffer with it*; but if that Member *be honour'd*, let *all the Members* think themselves *honour'd with it*; *if ye loved me ye would*

ould rejoyce, becauſe I ſaid, I go to my Father. While we re here in the Dark and at a Diſtance, they are made nigh, nd ſee Face to Face; While we are ſtruggling with our Difficulties, and groaning under our Burthens, without are ightings, within are Fears, they are eaſy and ſafe, and bundantly ſatisfied.

(2.) To encourage us in our Chriſtian Courſe, Work, nd Warfare, let the Conſideration of that happy State in- which they are gone before, make us always to abound the Work of the Lord, becauſe our Labour will not only ot be in vain, but will be abundantly recompens'd: In due eaſon we ſhall thus reap, and therefore *let us not be weary well Doing.* If we *ſow to the Spirit* as they did, we ſhall *ap Life everlaſting* as they did. Say then, *we will go with u*, for we have heard God *was* with you, and we believe ou *are* with him, and therefore let nothing turn us from llowing after you.

6. We ought to *tread in the Steps of their Virtue and Piety*, nd imitate them in every Thing that was Praiſe-worthy. o commend that which was good in them, and not to py it out into our own Hearts and Lives. To commend e Way they walked in, and not to walk in it our ſelves, to give our ſelves the Lie, and *out of our own Mouth ſhall e be judged.* Are not we under the ſame Obligations to e Religious that they were? Is it not as much our Con- rn as it was theirs? Are not we as much bound to ſerve od and our Generation in our Day, as they were in theirs? ay not our Children expect we ſhould take the ſame Care f them, that our Parents did of us, ſet them as good xamples, and pray as much for them? Let us reſolve hen to walk in the ſame Spirit, in the ſame Steps, and in he Strength of Divine Grace to *follow them who are now hrough Faith and Patience inheriting the Promiſes*, and endea- our *not to come behind in any Gift*, in any Grace, in any Duty.

We are concern'd thus to follow them.

(1.) In purſuance of the good Education they gave us, hey laid a good Foundation by the Leſſons they taught us, he Counſels they follow'd us with, and the good Exerciſes hey trained us up in; let us therefore while we live, be build- ng upon that Foundation, till the *Top-Stone* be at length

brought

brought forth with Shouting. We have been led into gree Paſtures by ſtill Waters; let us then by our Holy Strengt and Serviceableneſs praiſe our Keeping, and commend ou Education by living up to it, and giving the like to ou Children, and thus *call them Bleſſed* to whom we owe ſ great an Advantage.

(2.) In compliance with the good Example they ſet us and in Conformity to that, by which the Inſtructions the gave us, were both *explain'd* and *enforc'd*, and we were bot directed and encourag'd in the Way of our Duty. 'Ti the Praiſe of all the Godly Kings of *Judah*, that the *walked in the Way of David their Father, and turned not aſide.*

(3.) In kindneſs to the World we now live in, and th Generation in which our Lot is caſt. There's a great Ga made by the Removal of good People, let us endeavour t fill it up, by doing good in the Place where God has ca our Lot, as they did that are gone; that it may be ſaid whil we ſurvive they are not gone, but they ſtill live in us.

(4.) In Expectation of the Bliſs of that World they no live in. Their ſerious Piety was found unto Praiſe, an Honour, and Glory in this World, and will be much mor ſo, at the appearing of Jeſus Chriſt; let us therefore havin an Eye to the ſame *Joy ſet before us*, run with Patience th ſame *Race ſet before us*; let us proceed with holy Vigou and Reſolution, and perſevere with an unſhaken Conſtancy we ſerve the ſame Maſter, have a Promiſe of the ſame Spi rit, and a Proſpect of the ſame Recompence; let every one o us therefore, Heb. 6. 11. *Shew the ſame Diligence unto the ful Aſſurance of Hope unto the End.*

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